Englands Caveat:
or
Warning-peece.

Shewing her Daughters estate and condition she lieth in, for the present,

As also to rouze her out of her deadly slumber of a carnall and desperate security:

Together with the meanes of her recovery and preservation.

By *Alexander Ashgrave*, Minister.

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June 2. 1647. *Imprimatur*, J. Cranford.

LONDON,

Printed by *Thomas Harper*, For the Author, and his Assignes. 1647.

England's Caveat:

OR

Warning-piece.

Shewing the Dangers of State and Condition she lieth in, for the present;

As also to foreshew the out-cry of her deadly Enemies of a carnall and devilish Conspiracy:

Together with the means of her recovery and preservation.

BRITISH MUSEUM

By Alexander Skeyne, Philiater.

June 2. 1647. Imprimatur. J. C. Cando'd.

LONDON,

Printed by Thomas Harper, For the Author, and are to be sold at the Signe of the Bible in Pauls Church-yard. 1647.

Englands Caveat,

OR

Warning-peece.

The words of the wise are as goads and as nailes fastned by the Maisters of Assemblies, which are given from one Shepherd.

Ere, Oh Virgine, Daughter of Zion, marre of the Nations, who sayest I sit a Queen and shall know Rev. 18. 7. Whose destruction is at hand and misery

a whirlwind shall take thee away. Yea, pains shall come upon thee, as the pains of a woman in travell. Thou saith thou art rich, and increased with goods, and hast need of nothing, and seest not how thou art wretched, and miserable, and poor, and blind, and naked. Rev. 3. 17. Thy former Prophets prophesied unto thee of corn, and wine and oile, Joel, 2. 19. but I have nothing to comfort thee withall, but the sword, famine, and pestilence. And though they spoke true, yet wouldest thou not beleeve them, but becamest unthankfull and vaine in thy imaginations, and thy foolish heart was full of darknes, Ro. 1. 21. therfore judgement is sprung up into hemlock, and thou art made bare & desolate. Yea, thou art returned with the dog unto the vomit, and with the swine that was washed, to the wallowing in the mire of thy sinnes, and in the fire of thine own ruine and perdition, 2 Pet.

 2. 22.

Yea, thou hast multiplied thy transgressions yet seven times more, and hast been more vile then the heathen.

Thou criest peace, peace, when as sudden calamity will overwhelm thee. Jer. 6. 14. Thou dwellest carelesse and secure, and seest not that the sword is at hand; yea the Philistines are upon thee, O England, and thy casting down will be in the midst of thee; for from within is murder, and slaughter and ruine, thy destruction is of thy selfe, and perpetuall desolations, if mercy prevent not, and happy will he be, that taketh thy children and dasheth them against the stones, except thou repent. Make mourning therefore, for England, and take up a lamentation for her, yea let the mourning women bewail her, as a woman mourneth for her first born or only begotten, or as Rachel for her children, that would not be comforted because they were not. Matt. 2. 18.

Thou saist, that the Earth is full of the knowledge of the Lord, Isa. 11. 9.

seemes

seemes to be out of frame, & the foun-
dations of the earth are shaken, yea and
the vaile of our temple is rent, from the
top to the bottome, Mat. 27. 51. Christ
is dead and torne in pieces among us,
and we have crucified the Lord of glo-
ry, 1. Cor. 2. 8. and put him to an open
shame. We are fallen into the hands
of theeves, and left for halfe dead; O
good Samaritan heal us, and have com-
passion on us! Is not the whole head
sicke, and the whole heart faint? Isa. 1. 5.
yea, from the sole of the foot unto the
crowne of the head, there is no soun-
nesse in us, but we are full of wounds,
and bruises, and putrifying sores, wee
have not been cloſed, neither bound up,
neither mollified with ointment. Is not
our Country desolate, our Cities are
burnt with fire, have not strangers
devoured our land in our presence, and
are we not desolate as overthrowne by
strangers? Are we not left as a cottage
in a vineyard, and as a lodge in a gar-
den of cucumbers, and as a besieged ci-

Verily, except the Lord of Hosts had left us a small remnant, we should have beene as Sodome, and we should have beene like to Gomorrah. Are not our goods according to the number of our cities, nay according to our tribes, and families, so that so many heads, so many severall sects and opinions? Is not Christ divided, and seems not Paul 1. Cor. 1. 13. to be crucified among us, while as Christs precepts are neglected, and Pauls Epistles abused? and while as some preach Christ of envie, and for filthy lucres sake, and some of good will, and out of a good conscience. Nay, hath not Baal as many false prophets among us, as Christ hath true Ministers? and do not many run before they are sent? the lowest and meanest of the people (to the dishonor of God and scandall of the Nation) thrusting themselves in to bee Priests, to serve Christ at his Altar, whereas Christ is neglected and persecuted in his poore saints and members.

O England, looke about thee, and see, whether there bee not the deadly and dangerous symptomes of an angry and offended God, and of thine approaching ruine and desolation. Yea, and that which is worse, thou hast false teachers in the midst of thee, which bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation. 2. Pet. 2. Thou hast justified all abhominations in their sinfull courses, and abominable idolatries, for thy blasphemies are gone up unto heaven, and in them thou hast exceeded all people. The Jewes do only deny Christ, but thou hast them which not only deny him, but also blasphemously use him and persecute him, cursing the time that ever they knew him, his word or sacraments; holding the divine truth to be but a fable, & a dead letter, and that all the meanes to grace and salvation, is but needlesse and unprofitable, that stockes and stones are God, and that God is in them. The

Gentiles

Gentiles called Christ, the crucified God, but they never layd that hee was weake and unperfect, in charging him with folly and ignorance. [*Because some have affirmed that Christ did more hurt in teaching the Lords Prayer, and saving the Theefe upon the Crosse, then ever he did good in all his life.*] The Iewes called him a glutton, a wine-bibber, and a friend of publicans and sinners, and we do little lesse. The Turks grant him to be the great Prophet, and Messias that should come into the world, onely they deny him to bee the Sonne of God; there bee among us, that deny that ever there was any such thing as a Christ in the world; and some that confesse him, but hold him to be no better then illegitimate, and a sinner. Yea, and that which is worst of all, this hath beene and is maintayned with a high hand, as if God did not see, and as if the Almighty regarded it not. For this our Land mourneth, and

and bleeds even unto the death. Nay, the cry thereof is gone up even unto the heaven, and hath entred into the eares of the Lord, pleading for vengeance.

Repent therefore, O England, and doe the first workes, least God remove the light of his countenance, and candlestick from thee, Rev. 2.5. and give thee thy portion with them that shalbe without; even with dogges and forcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth, or maketh a lie.

Thou hast much teaching, and great is the company of Preachers, whereof some set forth Christ sincerely, powerfully and plainly; but where is thy conversion, or turning unto the Lord? Doth not pride, malice, cruelty, oppression, covetousnesse, hypocrisie, prophanesse, contempt of Gods ordinances, unprofitablenesse under the meanes, unthankfulnesse for mercies received, selfe love, hardnesse of heart, wilfull ignorance,

ignorance, and carnall lusts, as much as ever it did? Doeth it not sound as loud, yea louder, in the eares of the Lord, then ever it did, and yet wilt thou say that thou art reformed, that thou art a people beloved of God, and dwellest under the shadow of the Almighty? Wilt thou say, that thou art Gods choice vine, and dost thou bring forth nothing but the grapes of Sodome, and the vintage of Gomorrah? Dost thou professe Christ in word, and deny him in deed? Is not Religion derided, and faith and a good conscience made shipwracke of? Dost thou not heare, O England, the bleating of Sauls sheepe, and the lowing of his oxen, 1 Sam. 15. 14. Dost thou not see, that judgement is waxen ripe, and how that vengeance is layd to the line, and how the Almighty is watching over thee, for evill, and not for good? yet notwithstanding all this, wilt thou promise thy selfe peace in the midst of warre? What peace (thinkest thou) can there

there be to Iram, so long as the whoredomes of his mother Iezabel, and her witchcrafts are so many. 2. King. 9. 22. There is no peace (sayth my God) unto the wicked, Isa. 48. 22. Wherefore let my counsell be acceptable to thee, (O England) to break off thy sinnes by righteousnesse, and thine iniquity, by shewing mercy to the poore, if it may be a lengthning of thy tranquility Dan. 4. 27. Let righteousnesse flow downe as a streame, and true judgement as a strong water course. Seeke peace and ensue it. Let the Kings throne bee established in judgement and equity, but let it bee thy chiefest care to advance Christ, in his throne and kingdome: for if thou advance him, he will honor thee, and they that regard him not shall be but lightly esteemed. Let Religion and the power of godlinesse be established, and looke up on the blubberd and bedewed cheekes of thy spirituall mother the Church, for it is only she that by profession hath brought thee forth a

Christian:

Christian: O grieve her not, nor let her sit any longer in the dust, to bewail her rents and schismes, in the discord of her children. Repaire her beauty by bringing in good order and discipline, and let them even be cut off that trouble her, and the peace of this our Zion. Prepare to meet thy God, O England, for he is ready to take vengeance, upon all disobedient and unbeleeving children. And, Kisse the sonne lest hee be angry, and thou perish from the way, if his wrath be kindled but a little, blessed are all they that put their trust in him, Psal. 2. 12. The which that we may all doe, God grant us his grace, love, fear, and unity of heart, for Christs sake, Amen.

FINIS.